[P. 190 a] Kechayi

754 Theoretically, there were no "bad" doctors in the San Joaquin River region. Those who made "poison" were said to be south of Kings River.

755 Cures.---The term for sickness in general was toi ʻyoti·yaš heʻba (night into [?] blood). E.M. could not describe specific sicknesses and their cures. Usually the doctor cut and sucked, drawing out a pebble or "button," which was exhibited.

Once a Chukchansi woman, Sai ʻhu, went out to gather milkweed. Soon she got sick; her throat was sore. "That bush had made her sick." The shaman Cokonʼak sucked at her clavicle and produced a worm that had come from the bush.

753 Consumption, sane ʻnaš, was due to "not
755 growing right from the start" or, if the symptom of coughing blood was present, it was thought to be caused by a doctor. There was no cure for this "though the doctors always tried everything."

787 Dreams of the dead caused sickness.
753

769 Long ago E.M. dreamed constantly of her
755 dead mother and sister. A Kechayi doctor, Wewu ʻki (Old Dick) was sent for. He was Tokelyuwich, but he could cure people of either moiety. He told everyone in the village to assemble for an all-night ceremony for the dead. With a cocoon rattle he sang for a very long time. Then he asked everyone there to tell their dreams about dead people. When it was E.M.'s turn, she told hers. He put ashes on her head, as he had done for the others, and called out the names of the dead who were bothering her. He told them to go away and never come back to bother the living. Then he blew the ashes off her head. Never again did she dream of the dead.

756 This doctor did not do any other kind of curing: "he was t:pni by dead people." Both his parents were Tokelyuwich.

Anecdotes of Supernatural Experience and Dreams

778 E.M.'s brother, Haiʻaiʻ:č, had power from
●157 Bear; he was reckless and liked to make spec-
273 tacular use of it.

Once he had been drinking quite a bit and thought it would be funny to scare some families who were camping by the river. He ran up and danced like a bear; he pretended to jump into the fire. He ran from camp to camp, jumping into the fire at each one. He grabbed handfuls of coals and scattered them about. Fire spouted from his mouth. The people all broke camp and ran away.

[P. 190 b] Kechayi

778 825 157 273 On another occasion he wanted to get something to drink, and went to kumku m:č (hummingbird place) where there was a little saloon. He came back, drinking along the way, and finally fell by the roadside. While he was unconscious, two bears came. They said, "Let us pack this man to our den." They took him home and kept him all night. When he woke in the morning he was frightened. The bears were dancing; they told him to join, and all danced together for some time. At last they let him go, but told him to be sure to return in four days. As soon as the door opened "he ran out as fast as he could and never went back."

756 556 422 When talking of the doctor's cache or pački E.M. was asked if she had ever seen any of the objects said to be in them. She told the following story.

Long ago E.M. and her mother went blackberrying in the direction of Kings River. The old woman was taken with an acute diarrhea, and died about one week after her return home. At that time E.M.'s brother Hai'ai'ič was "just beginning to get his power." He had gone up to visit the Chukchansi, but he knew by supernatural means what was happening at home, so returned. But his mother died before his arrival. Then he went to his father's pački and [764] brought back a large handsome basket. This he placed over his mother's head, and he talked, saying where he had got the basket and that it was to be buried with her. This was the only object that E.M. ever saw which she definitely knew [sic] was from a pački.

756 556 To illustrate the danger of a layman entering a pački she related the following.

422 753 E.M.'s paternal grandfather, Čip:t, and his wife went out to dig roots. The old man went toward his father's pački. Though he was not a shaman, he danced in front of it and called to his father. The door opened a wee bit. He squeezed in and saw the wealth: he put a koikoi belt around his waist and strings of humna around his neck; he took many baskets. He returned to his wife and hung beads on her. They took these things home. Immediately Čip:t fell ill. His face and eyes became swollen, a rash covered his body. He died in six days. He was a plain man and had tampered with power.

787 Another old man who was not a shaman but had a dream helper was Wu'us, "another grandfather" [great uncle?] of E.M.

When E.M. was young, the children were very fond of this old man, they played around him frequently at his house. On one very foggy morning he told them to run outside because he was going to die. The fog cleared suddenly and Wu'us rose to walk around a bit. He fell down dead. Live oak was his power; it had told him he was going to die that day.

3: Latta Y-5 (1923-1948)1949 NS29 Yokuts NS29

[P. 124 not Processed]

CHAPTER VII

GAMES

SHINNY

526 It comes as a surprise to many persons to find that a number of the games played by pioneer white children were well known to the Indians. One of the most characteristic of these is Shinny. Shinny was probably the most wide-spread of any of the athletic-type games, and is said to have been common over the greater portion of North America. "Shinny on your own side" is not a new expression in the San Joaquin Valley. The game was called *Kah-dah-doo'-itch* by the Wukchumne Yokuts.

The shinny game was an extremely rough game among the Indians. We know this to be true of the game played by white boys, but we are assured that it was much rougher as played by young Indians. They would yell, push and shove, and strike each other on the shins with their clubs. They entered into the game in the most aggressive sort of way. In spite of all this, we are told by pioneers that they never saw a fight or quarrel in connection with an Indian game. This conforms very well with what we know of Indian characteristics, as, except when under the influence of liquor, they possessed far more self-control than most white persons. ●[157]

We are told by native Indians that several highly prized shinny clubs were included in the equipment of every well-regulated household. A great deal of labor was often expended in preparing the club, and it was very carefully preserved. Indians yet living say that when they were children they hunted along the banks of the streams for small saplings having a curved root exposed. The roots and lower portions of the saplings were carefully cut away and taken to the rancheria. They were then carefully whittled and scraped to shape, seasoned and hardened in the fire. The result was a smooth, nicely balanced club, resembling the hockey club now in use by white people.

A wooden ball, generally made from an oak burl, was used. It was about the size of a baseball, and was called *hupduish* (hoop-do'-ish). Two Indians started the play about as boys do